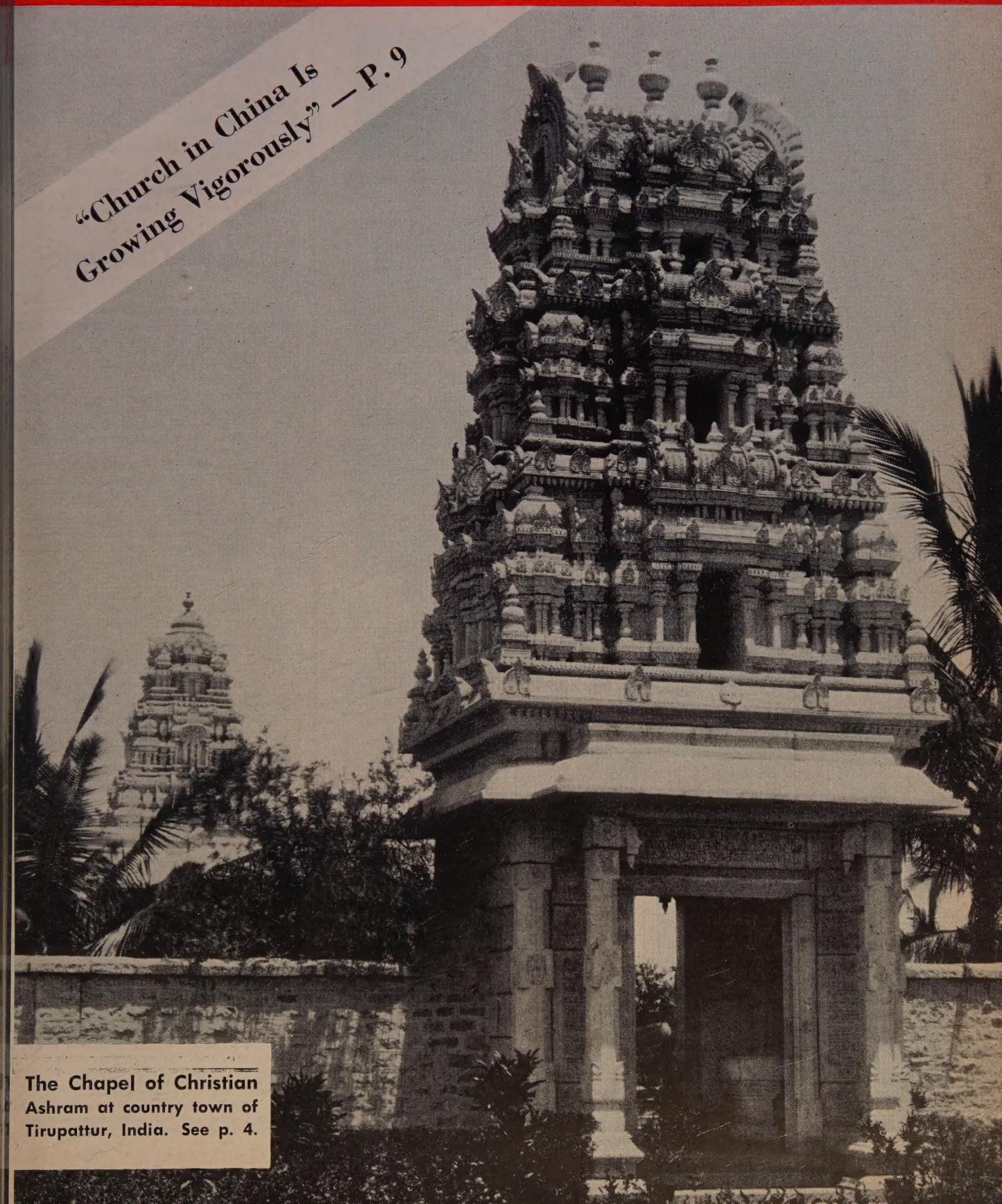


the Living **CHURCH**

July 15, 1956

20 cents

“Church in China Is
Growing Vigorously” — P. 9



The Chapel of Christian
Ashram at country town of
Tirupattur, India. See p. 4.

Modern Canterbury Pilgrims

AND WHY THEY CHOSE THE EPISCOPAL CHURCH

Edited By

THE VERY REV. JAMES A. PIKE

Dean of the Cathedral of St. John the Divine, N. Y. C.



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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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15. Seventh Sunday after Trinity
21. Joint committee meeting, World Council of Churches and International Missionary Council, Herrenholz, Germany, to 23d.
22. Eighth Sunday after Trinity
25. St. James
26. Executive committee meeting, World Council of Churches, Vienna, Australia, to 28th.
28. Annual meeting, central committee, World Council of Churches, Matrahaza, Hungary, to August 5th.
29. Ninth Sunday after Trinity
30. Eighth annual interdenominational institute on racial and cultural relations, NCC, Chicago, Ill., to August 3d.
- Religious radio-TV workshop, Broadcasting Film Commission, NCC, New York city, August 10th.

August

3. Annual missionary education conference, Asilomar, Calif., to 8th.
5. Tenth Sunday after Trinity

THE LIVING CHURCH is published every week, ~~on~~ Sunday, by The Church Literature Foundation, 407 E. Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office at Milwaukee, Wis.

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The Living Ch

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be given at least as seriously as his own.

One for Vanilla

In one way I would like to thank you for printing the article "Beachhead Established" [L. C., June 17th]. If this is teaching children the historic Faith, then I for one will take vanilla. Many of us have had misgivings regarding the new Seabury Series. This article regarding the parish which has all of the requirements of Greenwich certainly confirms in me the fact that my misgivings were valid.

I hope that I have not completely closed my mind to the merits of the Series. Related evaluations should be made and one or two probably not even one-fifth of the time that it will take to evaluate truly. But surely the review that was written up in THE LIVING CHURCH will have its part in warning others regarding the Series.

The classic line of the whole article was found on p. 10: After relating verbatim a class conversation — which seemed to be progressive education in its finest hour — the writer wrote in his notebook: "Though girls.... The teacher was doing a superb job, and they were all learning quite a lot, I think." In the words of our beautiful hymn: "Good Lord, deliver us."

(Rev.) GERALD L. CLAUDIUS
Rector, Trinity Church
Gansport, Ind.

A Lack in Christian Life

Thank you for the excellent treatment of the Seabury Series, or new curriculum, in THE LIVING CHURCH of June 17th. It is excellent because of many reasons: beginning with a parish where the attempt is being made to use the Seabury Series as a tool in communicating the Gospel to the issues of life; reporting the weaknesses of the parish program as well as the strengths, used in St. Matthew's, Evanston; making clear what the Church's "really official 'curriculum'" is; revealing the hidden factor behind the so-called "conflict" between content and relationships, namely, the desire of adults to overlook the possibilities of children knowing, in the Biblical sense, the power and strength and hope of the Gospel, and so imposing their "content" on children; bringing up the meaning of discipline within the Christian community. A great article in perceptible, understanding, committed to the Faith in the deepest and broadest sense. I read the article I was reminded of those words from Hebrews — "Therefore let us now the elementary doctrines of Christ and grow on to maturity...." (6:1); and the words from Ephesians — "until we all attain to the fullness of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ." (4:13).

Perhaps it is true that the Church is not ready "to dare to go the whole way." We have discovered insecurity among those teaching with these tools; we have held back from trying to go the whole way. Certainly, though, this is no fault of the new curriculum, the Seabury Series, but brings right into the open the lack of depth and

height in the Christian life as it is known within the Church. Perhaps this is an illustration of how scandalous the life in Christ is, and how foolish to the world is one who seeks to share the good news through means built upon the redemptive act of God. If the new curriculum hurts for this reason, the hurt can be redemptive. If there is a source of judgment on the many parishes and missions flowing from the use of the new curriculum, it can only be blamed on Biblical faith, and the breaking through of the light and life of the Spirit.

Thanks be to God for the willingness of St. Matthew's people to move ahead, not worrying about mistakes overmuch, but doing some adventuring. And thanks be to God for your work to lead us all in a recovery of the living Church. In the final analysis, it is not a question of whether or not the Seabury Series is acceptable or not — the question is, does this help us rediscover the new life in Christ that gives life purpose, that opens up hearts to God's Spirit, that leads men to life everlasting in the here and now? If it does, and I firmly believe it can be a keen tool, then we use it. If it does not, we can say it does not only because it fails to serve as a channel to reveal the living God in our midst.

God bless you always, and all the men and women who have been making THE LIVING CHURCH worthy of its name.

(Rev.) EDWIN DE F. BENNETT
Sodus, N. Y.

Unanimous Rejection

St. Mark's has only two-thirds the communicant membership of St. Matthew's, Evanston, Ill., but we have about twice as many teachers in our Church school — 56 to be exact. Our Church school enrollment is almost 400.

AND we DO NOT use the Seabury Series.

A year ago I gave all our teachers samples of both the Seabury and Fellowship Series then in print asking them to evaluate them from the standpoint of practical use for their needs. They were unanimous in rejecting the Seabury Series as totally inadequate — and this after having attended several teachers' meetings and other conferences to acquaint them with the Series. They chose the Fellowship Series as meeting the needs of the average untrained Church school teacher much more adequately than the other.

This spring they again voted to continue with the Fellowship Series, which we will introduce into all our grades next fall, with the exception of the fourth grade, for which no course is as yet published.

AND we do not have a paid Christian Education Director, either.

(Rev.) HAROLD E. WAGNER
Rector, St. Mark's Church
Detroit, Mich.

Reprints Sought

I hope you will be printing reprints of the article, "Beachhead Established," [L. C., June 17th] as I would like to order 40 copies for our Church school staff. It is a tremendously valuable article and a wonderful follow-up for "Revolution in the Sunday School."

(Mrs.) ELIZABETH C. KENDALL
Director of Curriculum
Ladue, Mo. St. Peter's Church
Continued on page 15



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The Church of South India

By the Rt. Rev. William Q. Lash

Bishop of Bombay

My most recent visit to South India was only a few months ago. The occasion was the opening of a lovely hostel for village boys studying in the small country town of Tirupattur. It has been the work of a Scotsman who first came to India in the same boat as I did at the end of 1932. We were fledglings together. It is significant that at the climax of his work he should invite me to come and bless the little chapel of the hostel, with the approval of Dr. Appasamy, formerly an Anglican archdeacon, now Church of South India (CSI)* bishop of the diocese.

Tirupattur is famous also as the home of one of the first Christian ashrams.† It was founded by two doctors, an Anglican Indian and a Scots Presbyterian. In addition to providing a hospital for the surrounding villagers, it has the most magnificent example of Indian Christian architecture for its chapel of any in India. The chapel is essentially the center of the life. It is out and out a religious foundation. Yet from the start there have been no ordained ministers among the members of the ashram. This was deliberate. It was to avoid affiliation with any one denomination.

The senior of the two founders, Dr. Jesudason, belonged to an influential group of laymen in South India who were impatient of the divisions in the Church. Now, I believe, the ashram would look upon itself as part of the Church of South India.

There is much in common among the four Dravidian groups which make up the people of South India. The warm climate demands simplicity of habits for all classes. Living together in the gradually narrowing toe of the Great Indian Peninsula, geographically they are pressed together. The city of Madras has dominated all others. In South India Christianity has a longer history than in any other part, going back indeed to the dawn of Christianity. Roman missions were early here, and this year has seen the celebration of the 250th anniversary of the arrival of the first Protestant missionary in India, also in the South. The proportion of Christians is greater in South India than elsewhere.

All this is a background to explain how in just one part of a large country it has proved possible for so strong a sense of common life to develop over the last nine years as undoubtedly has developed in the Church of South India. Of course, this common life shows more clearly at the higher levels than among the general run of Church members for whom the change to a united Church has generally not made a very appreciable difference. We are accustomed enough to the limitations of the concern of most people to their immediate environment for this to cause little surprise. We are nonetheless presented with the phenomenon of a Church composed of the elements of several denominations, fully a part of the Church Universal and with in-

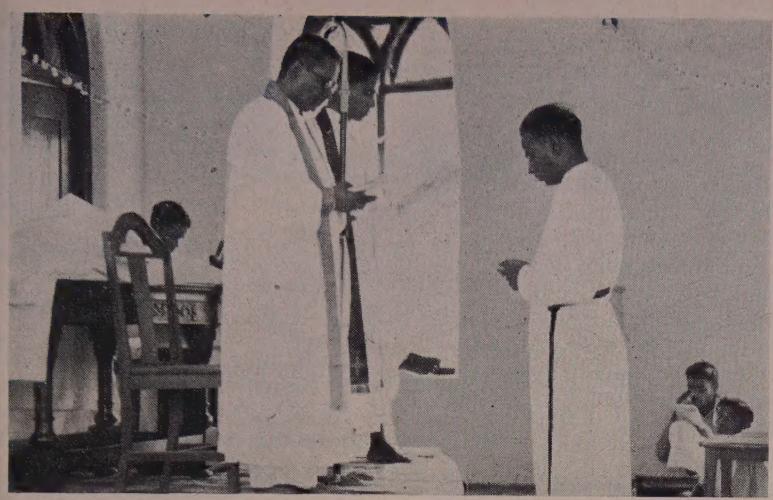
ternal loyalties rightly paramount, looking for the further growth of union of Christendom and of strengthening ties with other Churches.

We are concerned with these ties they involve the Anglican Communion. Lambeth 1948 gave advice to those Churches which make up the Communion. The Conference accepted the existence of the Church as one with which relations could be rightly held. In brief it advised that relations with former Anglicans should continue much as before. It advised the admission to Holy Communion of visitors from the Church whatever their previous affiliations, so long as they were of communicant standing in the Church. It advised that Church ministers without episcopal ordination should not be given privileges in the ministry of the sacraments in Anglican Churches. With regard to those who were episcopally ordained after the inauguration of the Union the Conference put forward the principle that their recognition was not only a matter of the validity of the rites of ordination and consecration but also of the suitability of the general life of the Church to be the environment of an episcopal polity. It left it open to the Churches of the Anglican Communion to decide whether such recognition could be granted.

On the questions of Faith the Church of South India satisfied the Church of England as to the orthodox intention of their statements. On their attitude toward the two major sacraments there was also reassurance and the liturgical forms put out by the Church of South India in the course of the last few years have certainly provided valid sacraments when used by recognized ministers.

*The Church of South India was formed in 1947 by the union of the South India United Church (Congregational), the Methodist Church of South India, and four Anglican dioceses. The CSI is not a part of the Anglican Communion.

†Ashrams were originally (and still are) a development in Hinduism similar to the Christian monastic movement, emphasizing a communal life devoted to spiritual purposes. The Christian ashram is defined by E. Stanley Jones famed Methodist mystic and missionary, in these words, quoted in the *Twentieth Century Encyclopedia of Religious Knowledge*: "The basic idea of the Christian ashrams as worked out through the years in India and America is that of a group which shall try, not to find an answer, but to be the answer in its own corporate life." Sometimes this is done in a conference-retreat of limited duration, sometimes in a continuing community such as the one referred to by Bishop Lash.



A CANDIDATE for deacon answers the questions of Bishop Sumitra.

Korteling

The recognition of ministers has been the main problem for the Anglican Churches. The Church of India, Pakistan, Burma, and Ceylon was the first to recognize those ordained and consecrated presbyters and bishops at its inauguration of the union as presbyters and bishops in the Church of God. This was done at the General Council in January, 1950. One of the most persuasive arguments for this step needs careful appreciation. It was argued that neither logically or theologically was it possible to distinguish between former Anglican priests and bishops and those ordained and consecrated by the Church of South India. The rites used were less correct than Anglican rites. The bishops received their Order from former Anglican Bishops. The circumstances and polity of the Church were the same for former Anglican bishops and priests as for the new bishops and presbyters. The only reasonable course was to suspend judgment on whether to accept all. As Lambeth had advised the acceptance of some, the acceptance of others must follow. It does not follow on this that no regulations are required as to what ministers of the Church of South India may be invited to do on visits to the rest of the Province. We already had relations of intercommunion with other episcopal Churches, where such regulations have carefully ordered these matters, both for the clergy and laity. In 1950 the Church of India, Pakistan, Burma, and Ceylon made

such regulations in regard to CSI, and modified some of these in 1953 in the light of CSI criticisms. A liaison committee was also set up, which has met from time to time to deal with matters arising between the two Churches. All this is clearly essential in a country where the people move freely from North to South and South to North.

A Joint Committee of the Convocations of the Church of England reported later in 1950 and the Convocations legislated in the middle of the year, but leaving the question of the recognition of ministers still open for another five years. In those five years there were influential visitors to South India who saw for themselves how things were shaping. In July, 1955, the Convocations again legislated on the recommendations of another Report of a Joint Committee, and came into line with the Church of India, Pakistan, Burma, and Ceylon over accepting those ordained and consecrated at or after the inauguration of CSI as bishops and presbyters in the Church of God. This cannot but have its influence elsewhere. It is satisfactory to know that a delegation of the Episcopal Church in America is to visit South India this year. [See page 8.]

In one important particular the resolutions of the Church of England Convocations of 1955 went beyond the decisions of the Church of India, Pakistan, Burma, and Ceylon of 1950. In giving leave for members of our Church to accept hospitality at the altars of the Church of South India

on visits to the South, we reminded them of the principle of our Church of allowing only the episcopally ordained to celebrate. The corresponding resolution of the Convocations has no such reminder (though there is a footnote on the pledge to respect consciences in the body of the report). This seems to imply a modification in attitude to ministers of the Church of South India. In an article in the *Bulletin Anglican* the Bishop of Exeter is reported as suggesting that ministers not episcopally ordained, but ministering under the authority of bishops, are in some way in a different category from such ministers not under episcopal authority.

Such a suggestion, coming from a bishop who may be presumed to believe episcopacy to be of the esse of the Church, has wide implications. It could modify the Anglican attitude toward any united Churches that might allow visiting non-episcopally ordained ministers to celebrate Holy Communion even after the ministry of the united Church was fully unified. It could also modify the suspicion of other Churches over what appears like intransigence in Anglican insistence upon episcopal ordination. In fact, it calls for a reconsideration of the grounds on which Anglicans value the episcopate as an element highly desirable, or even essential.

Meanwhile, I should like to bear witness to the truly Christian courtesy and forbearance with which the Church of South India has treated our own Church in India. In regard to Nandyal, in which there is a strong element of "continuing Anglicans," it has even expressed its willingness not to stand in the way of creation of an Anglican diocese, should that prove the right solution to the problem. On this, as on other matters, I have found, as secretary and convener of our Liaison Committee, reasonableness and consideration.

Relations of the Church of South India with other Churches of the Anglican Communion are naturally of great interest to us. We see at closer quarters the development of a Church with an episcopal polity akin to our own. To see how naturally the bishop is accepted in the Church, despite the varied previous experience of its members, as a Father in God and the focus of unity is to encourage our own convictions about the place of the bishop as a desirable, or even essential, element in the One, Holy, Catholic, and Apostolic Church.

sorts and conditions

BELIEF in progress is one of the basic assumptions of our age. We expect medicine to come up year after year with new ways of keeping people well, combatting disease, lengthening life. And medicine has done pretty well in meeting the expectations so far.

WE EXPECT science and technology to keep improving the standard of living (with, or without, temporary ups and downs in the business cycle). And so far, the record has been pretty good.

WE EXPECT political man to show signs of progress too — greater freedom for minorities and people in backward areas; improvement of public services; strengthening of international institutions (although here in the Midwest you can get an argument on whether this is progress).

WE ALSO EXPECT progress in the Church — more conversions, more spiritual depth among the main body of Churchgoers, a growing movement toward co-operation and union between Churches.

YET, with all our belief in progress, we also have to believe in death and decay. Civilizations of the past have always come to an end, and the H-bomb offers a likely instrument for ending this one. Whether or not somebody sets off an H-bomb (or 110 of them, to wipe out life on a continent), each individual's earthly career ends with death just as finally as if an H-bomb had landed on him.

EACH daily high tide slows down the earth's revolution by just so much. Each ray of sunlight carries away a tiny fraction of the sun's mass, never to be replaced.

WHAT is the answer — to look so far ahead and no farther? This is a good, brisk, practical answer. Yet, whether one views the world altruistically or personally, it seems that the tomorrow of death and decay may be upon us before we know it. If we cannot be happy about the health, wealth, political structure, ecclesiastical alignment, and climate we now have, there is a very good chance that what the future brings us will be worse instead of better.

THE FACT of God does not altogether settle the question of human progress. Depending on your temperament and your observations of the world, you may see His will in the growth of civilization and human values, the forward march of His Church;

or you may see the historical process as "vanity of vanities," an endless round of essentially meaningless activity from which the wise man will turn away.

THE REAL difference that the fact of God makes to the picture lies in another direction. I remember how, when I was 10 or 11 years old, my eyes would fill with tears when I lost a chess game with my father. I normally expected to lose, except once in a while when he got so interested in his own attack that he neglected his defense. Yet, knowing the predictable result, I would grieve when it happened.

NOWADAYS, I know that chess is only a game. I view it without tears, *sub specie aeternitatis*, realizing that the fortunes of the king of that two-dimensional world are not my fortunes. Whether his forces advance and conquer, or decline and fail, my life will go on. The beauty and honesty and courage and brilliance and subtlety and power of the chessboard world have their little day, and make their small contribution to the joy of a larger world. Then — win, lose, or draw — we set the chessboard aside and turn to the greater concerns of that world.

SIMILARLY, the divine perspective on earthly progress and decay lifts us out of our desperate emotional involvement with ourselves and our world. Viewed *sub specie aeternitatis*, this life is certainly an area of struggle and effort; but whether the upshot be victory or defeat, the area of real significance — the spiritual area — stands over and above the game. The contribution made by this world to the purposes of God is not quantitative but qualitative. The thing that matters is not the achievement of some specific goal but the scope offered for courage and self-sacrifice and ardor and steadfastness and gayety and tenderness and delight and love.

THESE THINGS are the authentic echo of eternity in our earthly striving. They are not, in God's view, the means, but the ends. We do not play chess to obtain control of a little carved piece of wood, black or white as the case may be. We do not tackle the world for the attainment of any one thing that our hand may close upon. What really matters is not victory but the quality of our warfare. That is the basic difference that the fact of God makes to our understanding of human progress.

PETER DAY.

BOOKS

19th "Who's Who?"

THE CLERICAL DIRECTORY of the Protestant Episcopal Church in the United States of America, 1956. Edited and Published by Church Hymnal Corporation for Church Pension Fund, 2 Exchange Place, New York 5, N.Y. Pp. 470 (with 35 pp. of advertising and supplementary section of 117 pp.). \$5.

The 1956 edition of *The Clerical Directory* is the 19th "Who's Who?" of Episcopal Church clergy since the first one came out in 1898. Published under various titles — *Lloyd's Clerical Directory*, *The American Church Directory*, and, in more recent years, *Stowe's Clerical Directory* — it is now simply *The Clerical Directory*.

The supplementary section, containing group pictures of the clergy by dioceses, was a new feature in the 1953 edition. This is expanded in the 1956 edition to include group pictures of clergy of the National Council staff and the various seminary faculties, as well as a digest of the General Convention (compiled by Peter Day, editor of *THE LIVING CHURCH*) and a short essay by the Very Rev. Darby W. Betts, "The Church's Evolving Architecture." This last is illustrated by a number of pictures.

This is a volume of obvious usefulness. Individual clergy, diocesan and parish offices, libraries, and other similar places will want to own copies. It would be even more useful, however, if there were no time-lag between the date and publication. A 1956 publication ought to appear in November or December 1955.

MODERN RIVALS TO CHRISTIAN FAITH
By Cornelius Loew. Westminster Press. Pp. 95. \$1.

Cornelius Loew's *Modern Rivals to Christian Faith* is a welcome little book written for Protestants about the more prominent modern idolatries. It is reminiscent of C. S. Lewis, though neither so well-written nor so penetrating. It is also very American. But it is refreshing to read, for example:

"I am absolutely certain that much of our Protestant religion is built on a blasphemous conception of God as an indulgent father who merely asks us to give a little time and effort to 'the Christian way of life' and who winks at our half-hearted loyalty. The question that haunts me again and again is whether many of us are ever really confronted by the living God in the midst of our well-meaning conventional efforts to be Christians."

One would hope that many of these
Continued on page 11

EDITORIALS

A Christian Renaissance?

What is Anglicanism? If you think you know, you may find, on reading *Modern Canterbury Pilgrims* (Morehouse-Gorham, 1956; \$3.85) that your definition hasn't been quite wide enough.

The book is the story of 23 conversions to Anglicanism from a remarkable variety of religious and cultural backgrounds. Three of the contributors of autobiographical essays were once Roman Catholics; a fourth was a Uniat, a member of a Church of Eastern Orthodox background in union with the Pope. Three were once Congregationalists; two were Methodists. One was a Jew. Other religious alignments represented include Swedenborgianism, the Mennonites, Presbyterianism, Brahmanism, Moravianism, Lutheranism, secularism, atheism, and non-denominational Christianity.

And two of the essayists are converts from Anglicanism to Anglicanism — one, via a period of skepticism and lapse from Church attendance; the other, via a long period of conventional and unreflective Church attendance. The inclusion of these two essays in the book is a healthful reminder that within the Episcopal Church, too, people can live sterile and meaningless spiritual lives, that we do not have to look in the pews of other Churches to find the unconverted.

Modern Canterbury Pilgrims was reviewed in THE LIVING CHURCH of May 6th. We call attention to the book again to underline its scope and importance in the Christian world of today. It is a book of genuine ecumenical significance. One may point proudly to the diverse ecclesiastical origins of those who found the answer to the great issues of Christian faith and life in Anglicanism, and yet miss the point altogether — unless he remembers that two of the authors are converts from Anglicanism to Anglicanism.

Is there a whole presentation of Christianity, a living synthesis of those aspects of Christian truth that go by the several names of Protestantism, Roman Catholicism, Liberalism, Evangelicalism; an integration of Church spirit and sect spirit, of authority and freedom, of the spiritual and material and sacramental; a union of faith and reason and emotion?

The answer of *Modern Canterbury Pilgrims* is: "Yes, there is, and we have found it in Anglicanism. But Anglicans need to be converted to it just as much as anybody else."

The book is a testimony to something that is going on in our civilization of which most of us are already aware. We recognize the existence of a movement

toward greater religious earnestness and confidence, but we define it only with difficulty and with some embarrassment. Dr. William G. Pollard analyzes this historical trend in *Modern Canterbury Pilgrims* in the most meaningful terms we have seen.

A new "renaissance" is beginning, Dr. Pollard believes. As the earlier renaissance was a recapturing of the lost treasures of Graeco-Roman civilization, so the one that is beginning today is a "rediscovery by Western civilization of its lost Judeo-Christian heritage." He believes that this new renaissance will be, like the former one, a "radical cultural upheaval whose consequences must of necessity spread through all phases of life."

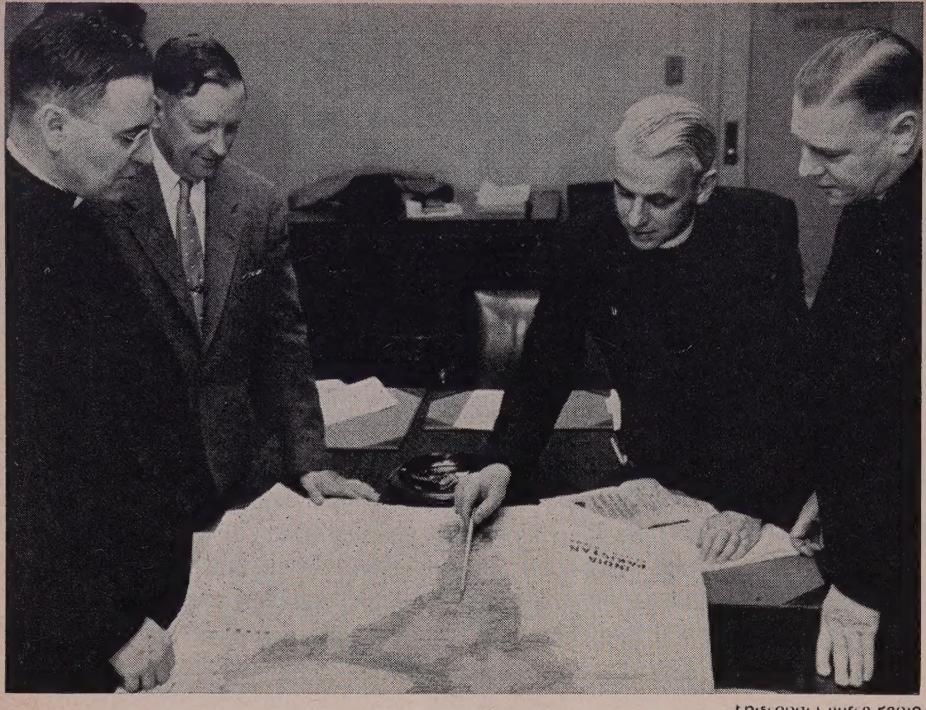
Like most of the authors in *Modern Canterbury Pilgrims*, Dr. Pollard is anxious not to claim any exclusive virtues for Anglicanism. Yet he believes, and we think he is right, that Anglicanism provides a uniquely well-prepared soil for encouraging this rebirth of Christianity to take root and prosper.

With the aid of this analysis, one sees how each of the authors has faced the criticisms of Christianity posed by our contemporary culture and has faced again the criticisms of that culture itself posed by the march of events and the movement of thought in our day. To most of these "pilgrims," Christianity as they had known it was a part of an irretrievable past. To all of them, the contemporary substitutes for Christianity — secularism, Communism, home-made mysticism — were incapable of bearing the weight of explaining or directing human life. Being men of the present, they could not be men of the past. But they could not rest content with being men of the present, either.

Then, in Anglicanism, they found the environment in which they could be men of the future, accepting both the Christian past and the scientific present.

This is just one of many things in *Modern Canterbury Pilgrims* that stimulate thought and open up new vistas, both for those who are seeking a Faith and for those who wish to understand and appreciate fully the Faith they have found.

It is a singularly solid book. If, by its nature, it seems to point to inadequacies in other ways of presenting Christianity, it also points to inadequacies in our own approach to the subject. Among the prophetic voices that called these modern pilgrims to Canterbury are those of Kierkegaard, Niebuhr, and Tillich, none of whom is usually thought of as Anglican or even particularly pro-Anglican. The book is not a call to a narrow denominationalism but to a great discovery in which every Christian, every thinking person, should have a part. To say that Anglicanism offers a uniquely fertile soil for this rediscovery is not to say that there is no other possible soil. What matters is the plant, and the growth, and the fruit of Faith and Life which God will bring forth if it pleases Him to do so.



Episcopal Church Photo

DELEGATION TO VISIT the Church of South India this summer, from left: the Rev. Gardiner Day, Clifford P. Morehouse, Bishop Lichtenberger, and the Rev. John V. Butler. Not present is Bishop Binsted.

American Churchmen to Leave August 10th for Tour of CSI

A delegation of five American Churchmen will visit India in August and September for the purpose of studying the Church of South India. During their official visit the group will make a report on their findings which will be turned over to the Joint Commission on Ecumenical Relations. The findings will be evaluated by the Commission and reported to the 1958 General Convention.

Members of the delegation going to India will be Bishop Binsted of the Philippines, chairman; Bishop Lichtenberger of Missouri; the Rev. John V. Butler, Jr., rector of Trinity Church, Princeton, N. J.; the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass.; and Mr. Clifford P. Morehouse, vice president of Morehouse-Gorham Co.

The delegation will leave New York city for the 48-day trip on August 10th, except for Bishop Binsted who will take the more direct route from the Philippines and join the delegation in India.

Through the tour in August the group hopes to provide information which will help the Church decide what its relationship with the CSI should be (see page 4).

While in India the entire group will visit cathedrals, churches, and institutions in Beirut, Delhi, Bombay, Bangalore, Madras, Calcutta, and Bangkok. In Bangalore they will visit the United Theological College, and view other Church schools in the city. They will also attend English, Tamil, and Kanarese churches. The entire commission will visit with the Bishop of Bombay and in Madras will meet with the CSI synod executive and the CSI liturgy committee. They will participate in a corporate Communion in Delhi.

During part of the tour the group will separate, with Bishop Binsted and Mr. Day

going to Kottayam, Tiruvella, Trivandrum, Palayam Kottai, and Madurai. The group will tour the Alwaye Christian College, in Kottayam, meet Syrian Bishops at Tiruvella, and tour the Malayalam Theological College.

The other part of the group will visit Nandyal, Bezwada, Masulipatam, Dornakal, Katpadi, Vellore, Chittoor, Arogyavaram, and Coimbatore. This group, consisting of Bishop Lichtenberger, Fr. Butler, and Mr. Morehouse, will visit the Andhra United Theological College and will attend several village parishes.

On the way home the delegation will spend several days in Manila preparing their report on the CSI and visiting with Bishop de los Reyes and others of the Philippine Independent Church.

Baptists Return to Moscow

The Moscow Radio reported without comment the return of five Russian Baptist leaders from a 30-day tour of the United States. The delegation comprised officials of the All-Soviet Council of Evangelical Christians. [RNS]

United Church Women Receive Fund for Republic Grant

A grant of \$10,000 has been made to the Fund for the Republic to United Church Women for "educational work in race relations," according to an announcement made by Mrs. T. O. Wedel of Washington, D. C., president of United Church Women. United Church women is a general department of the National Council of Churches.

Mrs. Wedel stated that the money will be used to instigate a series of workshops in key communities with the following purposes:

- ✓ Alerting and educating women of the Churches on civil rights and civil liberties
- ✓ Uniting the strength of Church women to a more potent force in obtaining the rights which our Christian faith seeks for all people
- ✓ Helping to make the total community aware of the implications and dangers in the denial of rights to any persons.
- ✓ Studying how to deal with controversial issues, how to work with people who differ without alienating them, and how to create fellowship and understanding between those who hold opposite views.

Southwell Minster Marks 1,000th Anniversary

Princess Margaret was one of the guests at an Evensong of thanksgiving held at Southwell Minster, England, commemorating the thousandth anniversary of its foundation.

The princess was met by the Bishop of Southwell and the Provost, the Very Rev. H. C. L. Heywood.

Visiting bishops at the service included the Archbishop of West Africa, the Bishop of Singapore, the Bishops of Ripon, Chester, Liverpool, Derby, Wakefield, and Sheffield, and the Archbishop of York who was the guest preacher. The lessons were read by the Provost and by the Bishop of Southwell.

Church Army Issues Appeal For Funds to Cover Deficit

The Church Army, an evangelistic and missionary society of laity, has issued an appeal for funds to cover a budget deficit amounting to \$11,000. The Church Army carries on its missionary work both in the United States and abroad in Africa, Australia, Canada, Great Britain, India, and New Zealand. A recent project of the group is an experiment in training Eskimo layreaders. Captain Robert C. Jones is national director of the Army.

The function of the Church Army as an organization is the operation and maintenance of a Training Center to prepare men and women for the lay ministry. Last year's operation of the training school cost approximately \$9,900, with 13 students qualifying and being put immediately into the field. The outlay amounted to about \$760 a person.

Diocesan Conventions

Harrisburg

22d and 23d, Altoona, Pa.

Gerald's Negro Mission in Harrisburg was recently closed and its 278 members transferred to the three White parishes of the city, together with a large church school enrollment. Bishop Heind reported on the move during the annual Harrisburg diocesan convention at St. Luke's Church, Altoona, Pa. The first move to integrate the Negroes in the Church in the diocese was accomplished in Altoona some years ago when Barnabas Mission was closed. One of former members is now a vestryman at Luke's Church.

The integration was accomplished only after long study, planning, and preparation, said the bishop. In Altoona the Negroes at first resisted the move and in Harrisburg they were fearful and hesitant. Paul's parish in Harrisburg received 40 church school children who meet on street corners to be picked up and driven home. The bishop urged sympathetic understanding of this program and closer cooperation within the parishes and the diocese, all with an emphasis on Christian love.

The convention voted to hold a campaign to raise \$200,000 to modernize and enlarge the diocesan home for the aged at Campbellsburg.

GUEST SPEAKER: Bishop Thomas, Suffragan of Pittsburgh.

ELECTIONS. Standing Committee: clerical, H. P. Andersen, G. H. Toadvine, Jr.; lay, J. D. Denney, H. Smith. Executive Council: clerical, A. H. Head, J. B. Cannon, J. D. Stover, D. M. Whitesel; lay, R. L.

Jardine, B. B. Fitz, Francis Belford, Lawrence Spangler.

Western New York

May 15th, Jamestown, N. Y.

Bishop Scaife of Western New York stated that racial barriers and segregation should be a matter of concern to all who call themselves Christians, since Christian teaching has initiated our thinking on race relationships, during a talk at the annual diocesan convention at St. Luke's Church, Jamestown.

Bishop Scaife stated that the real problem was with each parish and its ability to include and accept all men regardless of race, class, or ethnic group. He concluded by saying, "I would hope that we would be brave and honest in acknowledging before God our own sins of segregation in our own community, and pray daily that God will reveal to us more clearly the Biblical truth that all men are made in the image of God and are of eternal worth in His eyes."

In discussing reports on the reunion of the Methodist and Episcopal Churches, Bishop Scaife questioned the soundness of the recent proposal by the Methodist bishops that unity can be achieved through mass reordination of the clergy in both Churches. He pointed out that this proposal assumed that the only thing dividing the Churches is belief in the necessity of the Apostolic Succession and completely ignores the wide variance between doctrine and practice which now holds.

CONFIRMATIONS: 1,274.

BUDGET: \$208,000.

ELECTIONS. Standing Committee: clerical, William Bailey; lay, Melvin Elliott.

Executive Council: clerical, L. W. Dyson, J. C. Wilkinson, H. R. Barker; lay, George McAllister, G. H. Peterson, Wallace Dasef.

Church TV Film Series Receives Wide Public Response

A series of 13 films for television, depicting the work of the Church, entitled "Mission at Midcentury" has been launched by the Radio and Television Division of the National Council.

The films, which were produced in compatible color at a cost of approximately \$250,000, have been made available to television stations throughout the country, to use on public service time. In less than a month after its release, 33 television stations throughout the United States have used the complete series. In addition, 10 prints of the series are being loaned by TV film directors for possible use on their stations.

The films were shot on location in such diverse locales as Haiti, Hawaii, Japan, Alaska, and Panama. They describe the Church's work abroad, in urban-industrial and rural areas of the United States, and among special groups like American Indians, college students, and construction workers.

Presiding Bishop Sherrill said that the

films, "when shown, will be constructive and helpful and entertaining to a large group of people, far beyond the confines of the Episcopal Church," and he added that they would perform a service not only to the Episcopal Church but also to the "cause of all Christian Churches and the spiritual well-being of our people."

Public response to the film series has been much greater than anticipated.

The director of National Council's division of radio and television, the Rev. Dana F. Kennedy, has taken over as host during June and July on the nationally telecast NBC program, "Frontiers of Faith," replacing Dr. Eugene Blake for eight weeks.

Scheduled as guests on the program's summer series are the Very Rev. James A. Pike, the Rev. Billy Graham, Senator Walter F. George, Ford Frick, J. C. Penney, and Victor Reuther. Subjects of the programs include psychiatry and religion, Christianity and foreign policy, and Prayer.

Bishop Reviews Trip To Communist China

"Religious freedom" and "growing Church" found under new regime

On his return from a three-week visit to Communist China, Bishop Hall of Hong Kong stated that he found "religious freedom" and "a growing Church" there. "So far as I could judge, there is religious freedom in China," Bishop Hall said. "The Church in China is growing vigorously and is not suffering from any obstacles."

The bishop, who was accompanied by his wife, visited churches in Peiping, Shanghai, Hangchow, Nanking, Canton, and other cities. These churches form the Chung Hua Sheng Kung Hui, the Holy Catholic Church in China, the name by which the self-governing Anglican Church in China is known.

During their stay in Peiping Bishop and Mrs. Hall were entertained at dinner by Premier Chou En-lai. They inspected theological seminaries in Peiping, Nanking, and Canton, and conferred with a number of Church leaders.

Replying to reporters' questions about persecution of Roman Catholic priests, the bishop said:

"So far as I know, those imprisoned were involved in anti-State political activities." Bishop Hall reported that he found children and old people better provided for than they had been under the Nationalist regime, with the aged drawing pensions of 40 to 80% of their salaries while employed.

Bishop Hall made the visit as the guest of Bishop Chen, chairman of the House of Bishops of the Chinese Anglican Church. Bishop Chen was recently quoted by the Peiping Radio as foreseeing "a great future" for Chinese Christians under the Communist regime. Bishop Chen made the statement during an address to 1,000 delegates at the National People's Congress in Peiping.

"Our Christians," Bishop Chen was quoted as saying, "are inspired by the fine qualities shown by the Communists in their love for and service to the people. Chinese Christians see a great future for China under Socialist rule and Socialist morality. They have come to know that Socialism corresponds to Christian doctrines. Those who, in the past, tried to undermine unity among the Christians in China have been exposed and the Church is healthier for it."

[Some Christian leaders in China who have not been enthusiastic about Communism have been known to lose their jobs. In 1952 Anglican Dr. Tsu-Chen Chao was dismissed from his professorship, his post as dean of the School of Religion of Yenching University, China, and from his status as a minister. Reasons for the dismissal, according to a series of articles published in the *New Yenching*,

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official organ of Yenching University, included "priority of loyalty to Christ over patriotism." The article said that Dr. Chao made an unsatisfactory confession, particularly in regard to his connection with foreign Christians and his former presidency of the World Council. The complaint was made that he advocated the "American imperial" world Church, and the supremacy of love.

[In 1950 all European bishops in China resigned in fulfillment of a promise made by the English leaders of the Chinese Church to the Church when the Communist conquest of the country began. The only English bishop remaining in the Chinese province of the Church is Bishop Hall of the British crown colony of Hong Kong. The resignations were hastened by government restrictions on the movements of Europeans and insistence upon Chinese leadership as a prerequisite to official recognition of the Church.]

ACU Holds Conferences On Catholic Sociology

Two Catholic sociology conferences, sponsored by the American Church Union, were held in June. Lectures on "Basic Concepts of Catholic Sociology" and "The Social Implications of the Religious Life" were given at the third Southwest conference, held in St. Peter's Church, McKinney, Texas.

The Rev. M. B. Terrill of McKinney was director, the Rev. T. J. Talley of Denton, Texas, was moderator, and the Rev. Albert Pons of Fort Worth, was chaplain. Speakers included the Rev. Homer F. Rogers of Nashotah House and Sister Rachel, O.S.H.

At the third Eastern Conference on Sociology held at Camp DeWolfe, Long Island, the Rev. Thomas Brown of St. Peter's, Westchester, was chaplain. The Rev. R. F. Capon of Port Jefferson, Long Island, lectured on "Holy Poverty." Mrs. H. Karl Lutge of Maspeth, Long Island lectured on "Natural Law in Shakespeare," and the Rev. Everett B. Bossard of New York City gave a course on "The Christian Philosophy of Law."

Other conferences on Catholic sociology scheduled this summer include a parish conference at the Church of the Intercession, Stevens Point, Wis., in July; a Midwest school at the Bishop McLaren Center, Sycamore, Ill., July 30th to August 2d; and a Midwest conference, also at the Bishop McLaren Center, August 6th to 9th.

Speaker at the Midwest school will be the Rev. E. C. Lewis, lecturing on "Teaching Catholic Social Doctrine." At the Midwest conference Miss Julie White of Denison, Tex., will discuss "The Definition of Sociology" and the Rev. Wayne Dugleby of Pontiac, Ill., will speak on "Early Doctors and Sociologists of Catholic Movement."

Birmingham Churches Raise \$325,000 for Home for Age

Over \$325,000 has been raised by nine Episcopal churches in the Birmingham, Ala., area for the construction of Church home for the aged. The church joined hands and formed the Episcopal Foundation of Jefferson County for the purpose of erecting the home.

The group expects to receive a government grant for \$500,000 which, along with the money they have already raised, will be more than enough to build the proposed \$750,000 home. Under the Hill Burton Act of Congress providing capital grants for the building of nursing homes for the aged, the federal government will meet two-thirds of the cost of construction and equipment if the group applying for the grant will raise the first one-third.

The proposed home will provide 80 beds for convalescents and aged persons and will be open to members of all Churches. It will include facilities for useful occupations and recreation, solariums, an infirmary, spacious grounds for gardening and horticulture, a kitchen with modern equipment and a full time dietitian, a central dining room, a chapel and a full time medical staff and registered nurses.

Churches participating in the fund raising campaign included Church of the Advent, All Saints' Church, Christ Church, Grace Church, St. Andrew's, St. John's, St. Luke's, St. Mary's-on-the-Highland and Trinity.

Bishop Beecher Dedicates New Community Center in Nairobi

A new community center for Africa built by the Church of England Missionary Society was recently dedicated in Nairobi, Kenya, by the Bishop of Mombasa. The center is the fourth opened by Church groups in Nairobi's African residential areas with funds partly raised in the United States.

The new building is named after the Very Rev. George Burns, former canon and archdeacon in the Mombasa diocese who worked there for 31 years on behalf of the Kenya Missionary Society. It includes a canteen, library, separate club rooms for men and women, an office, an store. [RM]

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BOOKS

Contained from page 6

ols" were impossible for Catholics, for in the otherness of God and the objective validity of the faith are taken for granted. But the book will serve to stir a layman's faith and challenge his ag.

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Books Received

LIFE OF THOMAS CRANMER. By Theodore Maynard. Regnery. Pp. xii, 242. \$4.50.

IL OF JERUSALEM AND NEMESIUS OF USA. (Library of Christian Classics, Volume 1). Edited by William Telfer. Pp. 466. \$5.

IV TESTAMENT CHRISTIANITY. By J. B. Lips. Macmillan. Pp. 107. \$2.25.

IAL RESPONSIBILITY IN FARM LEADERSHIP. An Analysis of Farm Problems and Farm Membership in Action. By Walter W. Wilcox. Pp. xi, 194. \$3.

IN AT WORK IN GOD'S WORLD. Papers delivered at Church and Work Congress, held in New York, N. Y., October 19-20, 1955. Edited by John G. E. DeMille. Longmans. Pp. xviii, 205. \$1.50.

INIWASHING. The Story of the Men Who Founded It. By Edward Hunter. Farrar, Straus and Cudahy. Pp. vi, 310. \$3.75.

EVVEH AND THE OLD TESTAMENT. Studies in Biblical Archaeology, No. 3. By André Parrot. Philosophical Library. Pp. 98. \$2.75.

AT THEY BELIEVE. A Survey of Religious Beliefs Among Groups of College Students. By Edwin Covington. Philosophical Library. Pp. vi, 109. \$4.50.

ERICAN PROTESTANTISM. An Appraisal. By T. Valentine Parker. Philosophical Library. Pp. viii, 219. \$3.75.

DEMANAND. A Servant of Daridra Narayan (The God of the Poor). The autobiography of the Rev. P. A. N. Sen. Delhi, India: SPCK. Pp. xiii, 144. Price not given.

TE AMERICAN PURITANS. Their Prose and Poetry. Edited by Perry Miller. A Doubleday Thor Original. Pp. xi, 346. In bookstores and newsstands, \$1.25 (paper).

NDERER UPON EARTH. By Jack Finegan. Pipers. Pp. vi, 247. \$3.75. ["A chronicle of the days when great religions were born."]

RIST AND THE SAILOR. A Study of the Maritime Incidents in the New Testament. By Dr F. Anson. Fresno, Calif.: Academy Library Co. Pp. xviii, 198. \$1.75.

E LEGACY OF SIGMUND FREUD. By Jacob Arlow, M.D. International Universities Press. Pp. 96. \$2.

UD: THE MAN AND HIS MIND 1856-1956. By Richard L. Schoenwald. Knopf. Pp. 250, v. \$4.

OM ALEXANDER TO CONSTANTINE. Passages and Documents Illustrating the History of Social and Political Ideas, 336 B.C. — A.D. 337. Translated with Introductions, Notes, and Essays by Ernest Barker. Oxford University Press. Pp. v, 505. \$8.

BLE STUDY FOR GROWNUPS. A Helping Book Based on Genesis and Matthew for Individual and Group Use. By Frank Eakin. Macmillan. Pp. x, 847. \$8.95.

HICS IN THEORY AND PRACTICE. By Thomas E. Hill. Thomas Y. Crowell. Pp. xiii, 481. \$5.

HAPPENED THIS WAY. By Frances Nall. Illustrated by John Gretzer. Friendship Press. Pp. viii, Cloth, \$2.50; paper, \$1.25.

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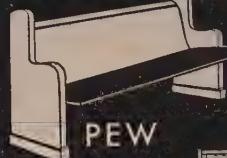
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The Rev. Lee M. Adams, formerly rector of St. Matthew's Church, Kenedy, Tex., is now rector of Calvary Church, Menard, Tex.

The Rev. Frederick H. Arterton, formerly rector of All Saints' Church, Chevy Chase, Md., will on October 1st become associate warden of the College of Preachers, an institution of the Washington Cathedral devoted to the post-graduate training of the clergy of the Church. Address: 3504 Woodley Rd. N.W., Washington 16, D.C.

The Rev. Mr. Arterton, a native of Norwich, England, was a fellow of the College of Preachers in 1952.

The Rev. William Beal, formerly assistant of St. Andrew's Church, College Park, Md., and chaplain to Episcopal Church students at the University of Maryland, will on August 1st become assistant of St. John's Church, Bethesda, Md. Address: 4212 Thornapple St., Chevy Chase 15, Md.

The Rev. Robert Alpheus Beeland, III, formerly vicar of Christ Church, Clarksville, Tex., is now curate of Christ Church, St. Joseph, Mo. Address: 105 Hillcrest Apts., 2701 Frederick, St. Joseph.

The Rev. Edmond L. Browning, formerly assistant of the Church of the Good Shepherd, Corpus Christi, Tex., is now rector of the Church of the Redeemer, Eagle Pass, Tex. Address: 648 Emerson St.

The Rev. Edgar C. Burnz, formerly rector of Abingdon Parish, Gloucester County, Va., will on August 1st become locum tenens of Vawter's Church, Loretto, Va., and St. Peter's, Port Royal. Address: Loretto.

The Rev. Robert Burton, formerly chaplain of St. Helen's Hall, Portland, Ore., is now rector of St. Peter's Church, Albany, Ore. Address: Box 313, Albany, Ore.

The Rev. Meredith M. Calvert, formerly assistant of St. Thomas' Chapel, New York, will on September 1st become rector of St. Stephen's Church, Richmond, N.Y.

The Rev. Cyril F. Coverley, who was recently ordained deacon in the diocese of New York, will be assistant of Monumental Church, Richmond, Va., and chaplain to students at the Medical College of Virginia for the remainder of this year. Address: 1226 E. Broad St., Richmond 19, Va.

The Rev. Walton W. Davis, formerly rector of All Souls' Church, Oklahoma City, Okla., is now associate secretary in the Leadership Training Division of the National Council's Department of Christian Education. Address: 62 Havemeyer Lane, Old Greenwich, Conn.

The Rev. Richard B. Faxon, who was recently ordained deacon by Bishop Nash of Massachusetts, is now assistant of Trinity Church, Washington. Address: 13 Manchester Pl., Apt. 201, Silver Spring, Md.

The Rev. J. Randolph Field, formerly rector of St. Andrew's Church, Princess Anne, Md., and dean of the southern convocation of the diocese of Easton, will on August 1st become rector of St. John's Church, York, Pa.

Fr. Field had been president of the standing committee of the diocese of Easton. Elected to replace him as president was the Rev. Allan Whatley. The Rev. Thomas Donaldson was elected as a new member of the committee.

The Rev. James J. Greene, formerly rector of Trinity Church, St. Mary's City, Md., will on August 1st become rector of Christ Church, Washington Parish. Address: 620 G St. S.E., Washington 3, D.C.

The Rev. Edward B. Harris, formerly rector of Varina Church, Richmond, Va., will be associate rector of St. Andrew's Church, Le Mesa, Calif., and headmaster of St. Andrew's School.

The Rev. Arthur E. Hartwell, formerly rector of Holy Trinity Church, Eastland, Tex., is now rector of Calvary Church, Bastrop, Tex.

The Rev. Donald N. Heyer, formerly curate of St. Edmund's Parish, San Marino, Calif., is now curate of Holy Trinity Parish, Alhambra, Calif. Address: 1 E. Grand Ave.

The Rev. Albert S. Hoag, formerly rector of Zion Church, Greene, N.Y., will on August 31st become director of Christian education of the diocese of Rochester.

During the seven years that he has been rector of Zion Church, the Rev. Mr. Hoag has been a member of Central New York's diocesan department of Christian education.

The Rev. Leslie C. Howell, formerly assistant St. Paul's Church, Milwaukee, is now vicar St. Peter's-by-the-Sea Mission, Montague-Whall, Mich. Address: Montague, Mich.

The Rev. F. Reid Isaac, formerly assistant St. Columba's Church, Washington, is now vicar of a new mission which is being organized Lanham Hills, Md. Temporary address of vicar and mission: West Lanham Hills Volunteer Fire Department, Annapolis Road, Md.

The Rev. Richard Henry Lee, formerly rector Ascension Church, Amherst, Va., St. Paul's Mission near Amherst, and St. Mark's Church, Cloyd, is now rector of St. Thomas' Church, Reidsville, N.C. The Rev. Mr. Lee has been extremely active on various official committees and boards serving the diocese of Southwestern Virginia.

The Rev. Martin T. Lord, formerly assistant St. John's Church, Bethesda, Md., will on September 1st become vicar of St. Francis' Mission Potomac, Md. Address: Happy Acres, River Route 3, Bethesda, Md.

The Rev. Robert M. Man, formerly rector Ascension Church, Clearwater, Fla., is now rector of Trinity Church, Bessemer, Ala. Address: Lakewood Estates, Bessemer.

The Rev. Leonel E. W. Mitchell, who formerly served St. Clement's Church, New York, will on September 1st become vicar of Christ Church Marlboro, N.Y., and St. Agnes', Balmville.

The Rev. Charles P. Moncure, formerly rector Cedar Run and Emmanuel Parishes, Faquier County, Va., will on September 1st become rector of Grace Church, Berryville, Va. Address: Berryville, Va.

The Rev. J. Philip Nordeck, Jr., formerly St. Peter's School, Peekskill, N.Y., is now assistant of St. George's Church, Newburgh, N.Y.

The Rev. Peter H. Paulson, formerly rector All Souls' Parish, San Diego, Calif., is now charge of St. Andrew's Parish, Los Angeles. Address: 1191 N. Michigan Ave., Pasadena, Calif.

The Rev. Robert R. Rodie, Jr., formerly assistant of Holy Trinity Church, E. Eighty-Eighth Street, New York, will on August 1st become rector St. John's Church, New City, N.Y.

The Rev. Joe M. Routh, formerly rector Calvary Church, Menard, Tex., is now rector St. Paul's Church, Gainesville, Tex.

The Rev. Ray Ryland, formerly rector of Trinity Church, Washington, will on September 1st become rector of St. Stephen's Church, Beaumont, Tex. Address: French Dr. at Central St.

The Rev. Roscoe W. Shank, formerly rector St. Luke's Church, Mechanicsburg, Pa., is now vicar of St. Bartholomew's Church, Tonawanda, N.Y. Address: 842 Brighton Rd.

The Rev. Bernard L. Short, formerly rector Little Snake River Parish in Dixon and Bagdad, Wyo., is now rector of St. Stephen's Church Goliad, Tex.

The Rev. Dr. John E. Skinner, who has been rector of All Saints' Church, Wynnewood, Pa., for the past five years, will on September 24 become an associate professor of Biblical theology at the School of Theology, Temple University, Philadelphia.

In June Temple University conferred the academic degree of doctor of sacred theology on the new associate professor, who had also been the instructor in systematic theology for the past two years.

The Rev. Richard N. Warren, formerly rector Grace Parish, St. Helena, Calif., is now rector St. Peter's Church, Red Bluff, Calif., serving St. Andrew's Mission, Corning. Address: 510 Jefferson St., Red Bluff.

In making the change, the Rev. Mr. Warren returns to his former Church family, for before accepting the work at St. Helena and Calistoga he was rector of St. Peter's, Red Bluff.

The Rev. William C. Wedge, formerly in charge of the parishes at Waterville, Janesville, and Waseca, Minn., is now assistant of St. Mark's Cathedral, Minneapolis. Address: 2415 Sheridan Ave. S.

Resignations

The Rev. Cleon E. Bigler, rector of All Saints' Parish, Western Springs, Ill., has retired from the active ministry and will live near Onekama, Mich. He served All Saints' for 28 years.

Rev. Henry G. Lane, rector of Grace Church, **ville, Va.**, has retired from the active ministry and will live in Gloucester, Va. He has completed 50 years in the ministry.

Rev. Walter W. Reid, of the Church of the Divine, has retired from the active ministry. Address: 272 Riverside Ave., **Riverside, Ill.**

Change of Address

Rt. Rev. Dr. William H. Brady, formerly based in Stevens Point, Wis., may now be based: The Bishop's House, 75 W. Division **Fond du Lac, Wis.**

Rev. Reinhart B. Gutmann, executive director of Neighborhood House, Milwaukee, is visiting us during the summer under the auspices of United States information agency of the department. He will lecture on settlement at Marburg, Germany, and other cities and be a delegate to the International Federation settlements conference in west Berlin. He will visit the International Conference of Social at Munich.

Rev. John M. Holt, assistant professor of Testament at the Seminary of the Southwest, is on leave during the academic year 1956-1957 in order to do graduate work at Vanderbilt University, Nashville, Tenn.

Rev. Richard A. Park, rector of Trinity Church, Hattiesburg, Miss., has had a change of address from Box 504 to 1483, Hattiesburg.

Rev. David C. Streett, II, vicar of Holy Cross and St. Philip's Chapels, Cumberland, Md.,

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The Rev. Dr. George Augustus Trowbridge, who recently resigned as rector of St. Paul's Church, Chestnut Hill, Philadelphia, plans to spend the summer at his cottage in Hancock, Maine, then to go abroad with Mrs. Trowbridge for a year of travel and study. After that time he will resume active work in teaching or some other phase of the ministry. (He has been rector of St. Paul's since 1939.)

Ordinations

Priests

Central New York — By Bishop Peabody: The Rev. Russell Henry Champlin, on June 22d, at Trinity Church, Watertown, N. Y., where he is curate; presenter, the Rev. L. W. Clarke; preacher, the Rev. F. F. Haworth.

Kentucky — By Bishop Marmion: The Rev. Lester Sylvester Gross, on June 5th, at St. John's Church, Louisville, where he is in charge; presenter, the Rev. J. I. McKinney; preacher, the Rev. A. E. Anderson.

Massachusetts — By Bishop Nash: The Rev. Frank Norman Johnston, on June 21st, at Trinity Church, Newton Centre, where he is curate; presenter, the Rev. H. R. Dunbar; preacher, the Rev. R. P. McClintock.

New York — By Bishop Donegan, on June 7th, at the Cathedral of St. John the Divine:

The Rev. John Winter Turnbull, presented by the Very Rev. Dr. J. A. Pike; to be canon precentor of the cathedral.

The Rev. Eldon Davis, librarian at Berkeley Divinity School; presented by the Rev. Dr. E. J. Cook.

South Carolina — By Bishop Carruthers: The Rev. Loren B. Mead, on June 21st, at Trinity Church, Pinopolis, where he will be rector; presenter, the Rev. J. W. Walker; preacher, the Rev. A. N. Daunt.

Deacons

Central New York — By Bishop Higley, Suffragan: Robert Benjamin Moss, on June 23d, at St. Matthew's Church, Horseheads, N. Y.; presenter, the Rev. E. C. Simkins; preacher, the Rev. Dr. Norman Pittenger; to be assistant in the Boville field with address at Port Leyden, N. Y.

By Bishop Higley, Suffragan: John Keith Lawton, on June 29th, at St. Paul's Church, Watertown, N. Y.; presenter, the Rev. R. J. Sudlow; preacher, the Rev. C. N. Eddy; to be assistant in the Tompkins-Seneca County field with address at Romulus, N. Y.

Dallas — By Bishop Harte, Suffragan, on June 20th, at St. John's Church, Fort Worth, Tex. (the Rev. Dr. C. A. Beesley preaching):

William Lee Burkhardt, presented by the Very Rev. G. G. Moore; to be in charge of Trinity Church, Dublin, Tex.

James Robert Maceo, presented by Dean Moore; to be curate of St. Luke's Church, Denison, Tex.

Charles Damron Brand, presented by the Rev. H. C. Coke; to be curate of the Church of the Incarnation, New York.

Edward Oscar Hendricks, presented by the Very Rev. B. L. Smith; to be in charge of the Church of the Holy Family, McKinney, Tex.

Joseph Hugh Frazer, Jr., presented by the Rev. P. E. Leatherbury; to be curate of St. John's Church, Fort Worth, Tex.

James Leo Considine, Jr., presented by the Rev. F. E. Jarrett; to be in charge of St. Paul's Church, Waxahachie, Tex.

Norman Van Hollen, presented by the Rev. E. L. Conly; to be curate of All Saints' Church, Fort Worth, Tex.; address: Box 9115.

James Joseph Niles, presented by the Rev. J. R. Leatherbury; to be in charge of the Church of Our Saviour, Dallas; address: 1178 Ravinehill.

Robert Spearman Park, presented by the Rev. F. J. Ruetz; to be in charge of St. Mary's Church, Texarkana, Tex., and St. Martin's, New Boston; address: Box 1397, Texarkana.

Easton — By Bishop Miller: Patterson Keller, on June 21st, at Christ Church, St. Michael's, Md.; presenter, the Rev. Dr. Walden Pell, II; preacher, the ordinand's father, the Rev. Christopher Keller, who was formerly rector of Christ Church. The ordinand will be in charge of a mission at Huslia, Alaska.

Florida — By Bishop West, on June 20th, at St. John's Cathedral, Jacksonville:

Harry Livingston Babbitt, presented by the Rev. Dr. D. B. Leatherbury; to be in charge of Christ Church, Cedar Key, Fla.

Richard Edward Byrd, presented by the Rev.

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Willis Barnum Coker McCarty, presented by Canon Newton Middleton; to be in charge of Trinity Church, Apalachicola, Fla.

Kansas — By Bishop Turner, Coadjutor: Thomas Edward Regnary, on June 18th, at Trinity Church, Atchison, Kan.; presenter, the Rev. P. S. Harris; preacher, the Rev. Louis Bass, Jr.; to be in charge of St. Timothy's Church, Iola, Kan., and Calvary Church, Yates Center.

By Bishop Turner, Coadjutor: George William Floyd, on June 24th, at Grace Cathedral, Topeka, Kan.; presenter, the Rev. E. O. Minturn; preacher, the Very Rev. J. W. Day; to be in charge of St. Andrew's Church, Fort Scott, Kan.

Kentucky — By Bishop Marmion: George Hunt, III, on June 18th, at the Church of St. Francis-in-the-Field, Harrold's Creek, Ky.; presenter, the Rev. Stephen Davenport; preacher, Bishop Clingman, retired Bishop of Kentucky; to be in charge of Trinity Church, Gillett, Wyo.

By Bishop Marmion: Robert W. Smith, on June 15th, at St. Stephen's Church, Louisville; presenter, the Rev. J. A. Dalton; preacher, the Rev. T. C. Bloomfield; to be in charge of St. James' Church, Shelbyville, Ky.

By Bishop Marmion: William Andre Trevathan, on June 17th, at Grace Church, Paducah, Ky.; presenter, the Rev. Custis Fletcher, Sr.; preacher, the Rev. S. H. Garvin; to be curate of the Chapel of the Incarnation, New York.

By Bishop Marmion: Robert Hays Steilberg, on June 19th, at Emmanuel Church, Louisville; presenter, the Rev. E. W. Conklin; preacher, the Rev. T. D. Bowers.

Missouri — By Bishop Lichtenberger: Leigh B.

Putnam, Jr., on June 24th, at Emmanuel Church, Webster Grove, Mo., where he will be assistant; presenter, the Rev. A. B. Seccombe; preacher, the Ven. C. F. Rehkof.

New York — By Bishop Donegan, on June 3d, at the Cathedral of St. John the Divine (the Rev. Dr. P. M. Dawley preaching):

John Clinton Beaven, presented by the Very Rev. Dr. Lawrence Rose; to be vicar of St. Paul's Church, Fort Benton, Mont.

Edward Joseph Berey, presented by the Rev. G. V. Barry; to be vicar of St. Francis' Church, Sloatsburg, N. Y.

Cyril Francis Coverly, presented by the Rev. Dr. J. E. Large; to be a chaplain in the armed forces after his ordination to the priesthood.

Robert Warren Crome, presented by the Rev. E. W. Crome; to be assistant of Christ Church, Bronxville, N. Y.

William Frederick Fahsing, presented by the Rev. Langford Baldwin; to be vicar of the Church of St. John the Divine, Tomkins Cove, N. Y., and St. Mark's, Fort Montgomery.

Theodore Ricardo Gracia, presented by the Rev. W. E. Ridgeway; to be assistant of the Church of the Holy Comforter, Kenilworth, Ill.

David Paul Kern, presented by the Rev. C. K. Myers; to be assistant of St. Andrew's Church, Beacon, N. Y.

Clarke Kimberly Oler, presented by the Rev. E. O. Miller; to be assistant of St. John's Church, Youngstown, Ohio.

Richard Golder Shepherd, presented by the Rev. Dr. E. R. Hardy, Jr.; to do post-graduate work at Yale Divinity School.

William Joseph Turner, Jr., presented by the

Rev. J. J. English; to be curate of St. Simon's Church, Buffalo.

Rhode Island — By Bishop Higgins, on June 2d, at the Cathedral of St. John, Providence (the Rev. W. N. Shumaker preaching):

Alden Read Burhoe, presented by the Rev. C. Wilding; to be curate of St. Martin's Church, Providence.

Elliott Francis Gauffreau, presented by the Rev. W. O. Stone; to be in charge of St. Andrew's Church, Harris, R. I., and Christ Church, Coventry.

Dwight Cone Hamby, Jr., presented by the Rev. Canon L. F. Ballard; to be curate of the Church of the Transfiguration, Edgewood, R. I.

Milton Briden Hurd, presented by the Rev. Dr. H. B. Porter, Jr.; to be curate of St. Barnabas Church, Apponaugh, R. I.

Edgar Farnum Staff, presented by the Rev. W. T. Armitage; to be curate of Christ Church, Westerly, R. I.

Henry George Turnbull, presented by the Rev. Dr. H. B. Porter, Jr.; to be curate of St. John's Church, Barrington, R. I.

South Carolina — By Bishop Carruthers: Luther W. Parker, on June 23d, at the Church of Luke and St. Paul, Charleston; presenter, the Rev. E. C. Page; preacher, the Rev. James Richards; to be in charge of St. Luke's Church, Andrews, S. C., and the Church of the Messiah, Maryville.

West Missouri — By Bishop Welles, on July 21st, at Grace and Holy Trinity Cathedral, Kansas City (Canon C. J. Scott preaching):

David Laird Barclay, presented by the Rev. John Matthews; to be vicar of All Saints' Church, Wau-

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Address: Branson, Mo.
William Earl Lusk, presented by the Rev. Hermon Anker; to be rector of Trinity Church, Leavenworth, Mo., and St. George's Chapel, Camdenton.
Charles E. Sanders, Jr., presented by the Rev. Mr. Malcolm; to be vicar of St. Oswald's in Field, Fairfax, Mo., St. Paul's, Maryville, and Mary's, Savannah, Mo. Address: 7237 Wyandotte, Kansas City, Mo.

John Osman Smith, Jr., presented by the Rev. Mr. Whitehead; to be vicar of St. Paul's Church, Lee's Summit, Mo.
Harold Wendell Westover, presented by the Rev. Mr. Scott; to be assistant to the chaplain of St. Luke's Hospital, Kansas City, Mo.

The seven deacons are believed to be the largest ever ordained at one time in West Missouri.
Western Michigan — By Bishop McNeil, on June 23d, at St. Mark's Cathedral, Grand Rapids (Rev. J. D. Skinner preaching):

Joseph Dudley Bennett, presented by the Rev. Dr. Thomas, Jr.; to be in charge of St. Paul's Mission, Greenville, Mich.

Benjamin William Davis, presented by the Rev. Mr. Gury; to be curate of St. Thomas' Church, Cole Creek.

Robert Franklin McDougall, presented by the Rev. J. G. Carlton; to be curate of St. Paul's Church, Muskegon, Mich.

Charles Moore Stuart, presented by Dean G. D. Muman; to be assistant of the Traverse deaconry to serve St. Sebaldus' Mission, Bellaire, Mich. Address: 414 State St., Traverse City, Mich.

Western North Carolina — By Bishop Henry: John K. Tester, on June 19th, at Holy Cross Church, Valle Crucis. The ordinand, who was a student of the student body at Bexley Hall, Union College, Gambier, Ohio, will serve Trinity Church, Spruce Pine, N. C., and St. Thomas' Church, Burnsville.

Wyoming — By Bishop Hunter: Forrest Ober, on June 14th, at St. Mark's Church, Cheyenne; presenter, the Rev. E. T. Rodda; preacher, the Bishop; to be curate of St. Mark's, serving All Souls' Church, Edgerton, as; address: Box 2209, Casper.

Other Changes

The Very Rev. Dr. James A. Pike, dean of the cathedral of St. John, New York, has been elected

chairman of the housing committee and a member of the board of the Urban League of Greater New York.

LETTERS

Continued from page 3

Will you please let us know if reprints will be available of the article, "Beachhead Established," appearing in the June 17th issue. Also, if such reprints are available, what will be their cost?

RUTH C. GISINGER
Parish Secretary
St. Paul's Cathedral
Oklahoma City, Okla.

► If requests for 2,000 copies are received, the article, "Beachhead Established," with accompanying editorial, will be reprinted as a 16-page pamphlet in LIVING CHURCH size. Price, 25 cents each; 20 cents each in quantities of 10 or more; 18 cents each in quantities of 100 or more. — EDITOR

Tremendous Strides

Fr. Withey's article "Don Gemmell" [L. C., June 24th], a polio victim, gives a splendid account of the service this paralytic has devoted to parish life. I have discussed it with some staff members and patients at our world-famous Polio Respirator Center, where the use of the mouth-stick is a common implement in our Occupational Therapy Department.

Only a man who has been through deep waters recognizes his blessings in consequence of his affliction, and yet this is on the assumption that he has come closer to God as a result of this turning point in his troubled life. It has been my observation that a rather small percentage emerge with the high degree of inspiration identical to that of Don Gemmell.

If Fr. Withey's article had been preceded

by a chapter on the turbulent physical, emotional, and spiritual experiences through which Don Gemmell went, that chapter would make soul-stirring reading. But that turbulent phase is the side which the public rarely, if ever, actually witnesses. John Doe sees only the end result, rather than the struggles which the patient endures before finally accepting his condition, whether or not the victim may ever walk again. The paralytic cannot make himself count for anything worthwhile until he can accept himself in terms of his drastically changed role in life. Some patients attain the new outlook even without the blessed help of religion, but patients who have the fortification of Christianity in action, that is, Christianity seen in service at the patient's bedside, those patients have a firmer footing.

I commend Fr. Withey for his understanding, but above all I commend Don Gemmell — God bless him — for the tremendous strides he made with God's help. While we ourselves may at times think that we have something to offer the polio patient, it frequently happens that he offers us something. Such was the experience in Fr. Withey's parish where Don Gemmell strengthened and inspired the spiritual life of St. Andrew's Church.

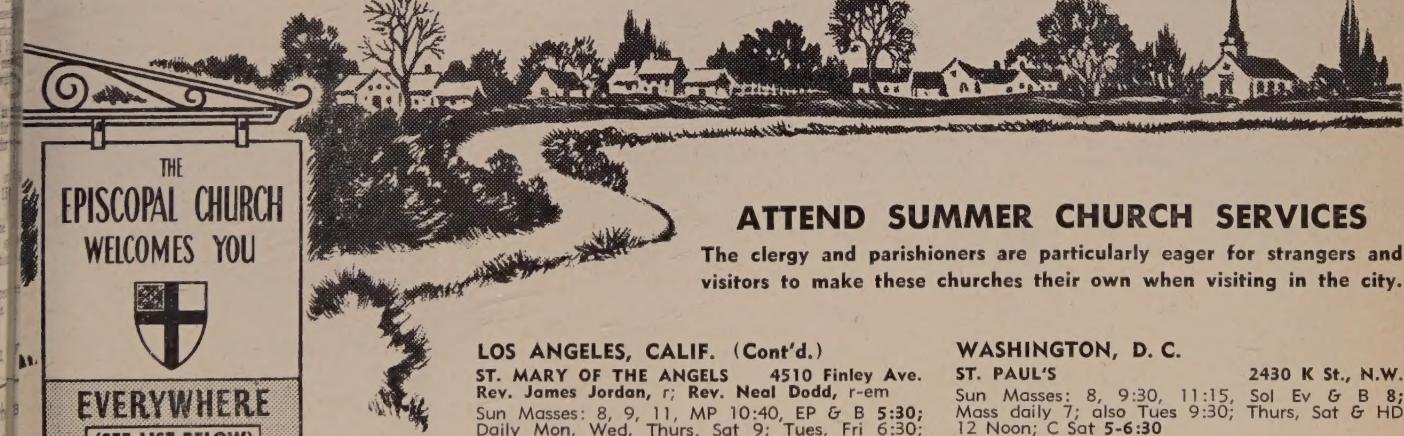
(Rev.) FRANCIS C. BRYANT
Ann Arbor, Mich.

Retirement Age

Since there has been some misinterpretation of what I said at our recent diocesan convention about my own plans for retirement, I am writing to make a correction.

Assuming that my health continues reasonably good, my present guess as to when I would retire is at the age of 70 in 1962. In that case I would probably ask for the election of a coadjutor in 1960.

(Rt. Rev.) ANGUS DUN
Bishop of Washington
Washington, D. C.



THE EPISCOPAL CHURCH WELCOMES YOU

EVERYWHERE
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ATTEND SUMMER CHURCH SERVICES
The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the city.

LOS ANGELES, CALIF. (Cont'd.)
ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r.; Rev. Neal Dodd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

GRACE CATHEDRAL Nob Hill
Sun HC 8, 12:15, MP 11 (15 HC), Cho Ev 4; Daily
HC 8 (Wed & HD 10:30, Thurs 7), MP 9, EP 5:30

WASHINGTON, D. C.
ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;
Mass daily 7; also Tues 9:30; Thurs, Sat & HD
12 Noon; C Sat 5-6:30

Continued on page 16

LOS ANGELES, CALIF.
JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r.
n 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rate.

DENVER, COLO.

ST. MARY'S 2290 S. Clayton
Rev. G. Lehman, Rev. J. Mote, Rev. R. Stub
Sun Masses: 7:30, 9, 11:15; Daily: As anno; C Sat 7:45

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

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Continued from page 15

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 10, and Daily, C Sat 5-6, 7-8

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & HD 10; C Sat 7

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 8, 10:30; Tues through Sat 8

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 11; Weekdays: Eu 7, daily; Also
Wed 6:15 & 10; Also Fri (Requiem) 7:30; MP daily
6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30;
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 MP, HC & Ser; Daily 7,
Sat C 5-6, EP 6

SPRINGFIELD, MASS.

CHRIST CHURCH CATHEDRAL 35 Chestnut St.
Sun HC 8, 9:15, MP 11, HC 1 S; Daily Sept to
July 1 MP 7, HC 7:10; July and August MP 7;
HC 7:10 Tues, Wed, Thurs, Fri only.

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. PAUL, MINN.

ST. PAUL'S-ON-THE-HILL Summit & Saratoga
Rev. Daniel Corrigan, D.D.
H Eu 8, 10:30, Wed 6:30, Fri 9:30; Daily EP 5:15;
C Sat 4-5, Sun 9:30-10

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Canon James Furlong

Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11:30;
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate

Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
"In the heart of the beautiful Ramapo Mts."
Sun Masses 8, 9:45, MP & Ser 11; HD 9:30; C by
appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.

Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.
Organ Recitals Fri 12:10. Church open daily for
prayer.

HEAVENLY REST 5th Ave. at 90th Street

Rev. John Ellis Large, D.O.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' 87th St. & West End Ave., one block west of B'dway

Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D. 139 West 46th Street

Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th Street

Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10

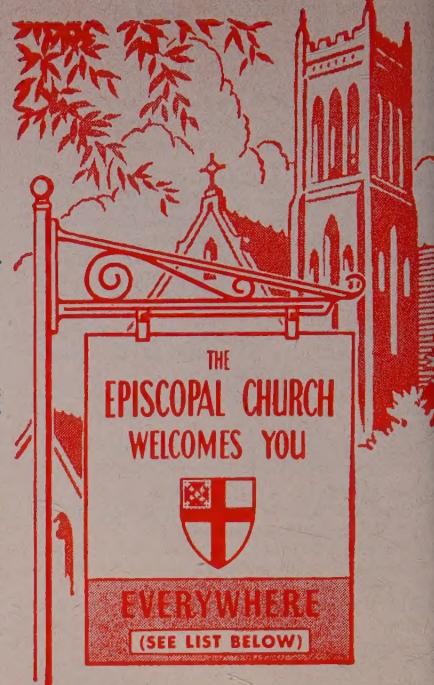
THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays



NEW YORK, N. Y. (Cont'd)

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 &
MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

ST. LUKE'S CHAPEL

487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-i
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-i
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC
ex Thurs at 8, 10, EP 5:30

UTICA, N. Y.

GRACE Genesee at Elizabeth St.
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 9:15, & 11 (MP 2, 4, 5 S); Daily Lit
HC Wed 7, Fri 7:30 & HD

HAVELock, N. C.

ST. CHRISTOPHER'S ("Serving the Marines")
Rev. A. E. Livesay
Sun 8 HC, 9:15 MP

MOREHEAD CITY, N. C.

ST. ANDREW'S on U.S. Highway 70
Rev. E. Guthrie Brown, r
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD HC

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th St.
Sun HC 9, 11, EP 5:30; Mon, Wed, Fri 7; Tu
Thurs 7:45; Sat 9:30; Daily 12, 5:30; C Sat 12:
Open daily.

KNOXVILLE, TENN.

ST. JOHN'S W. Cumberland at Wall
Sun HC 7:30, MP 10 (HC 1 S); Wed & HD
Open daily.

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, D.D.
Sun 8, 11; Wed 7:30, 10

FOND DU LAC, WIS.

CATHEDRAL CHURCH OF ST. PAUL
Sun 7:15 MP, 7:30 HC, 10:30 HC; Weekdays
(ex Mon) 7, 7:15, 5; Wed 9